[redacted]

Must Remain in
Transcription Room

M 2069

Wednesday, October 27, 1971

Mr. Nyland's Birthday

Barn

MR. NYLAND: Will it be more convenient if you turn that light off also? Would it be too dark?

Better? So, I can talk to everybody now, without knowing who it is. I'm glad you're here. It's a very good thing we have a large barn.

What will I tell you? What are the experiences of a person who gets to be as old as I am today? I finished yesterday my eighty-first year. I began today the eighty-second. It means really that I went around the enneagram nine times. Now it will be the tenth. In going around from nine to one, and then around the circle, gradually one not only hopes, but also one actually goes up in a spiral dependent entirely on experiences of one's own life leading to maturity and further understanding. (By the way, do I talk loud enough for you in the back? (Ans: Yes.)) One does that regardless of any kind of a knowledge of Work on oneself. It is a natural phenomena that that enneagram becomes smaller

and smaller and that the circles one dos--one describes which, each time when one reaches nine, is a little higher than the one before, that then the circle itself has shrunk.

It is indicated in ordinary life that time goes very fast as one grows older. It is really that the distance that one has to travel becomes more and more familiar to one because it is repetitious. The speed with which one can travel depends a great deal on Mother Nature, which includes for oneself the condition of one's physical life. It can be hastened. We can burn up more oxygen if we want to; but the indication of anyone getting a little older is that he will slow down and take it perhaps a little easier and not spend too much energy as he used to - partly because he really cannot and doesn't manufacture as much, but also because his interest starts to become a little less. It is different with a person who is interested all his life in a search for freedom for oneself, because for him time has not the same meaning in the first nine years as it has in what I now call the last nine years. Because to a great extent I consider this a particular point in which I ought to have finished with eighty-one years, and in which now the following years - and whatever may be given to me - will have to take on a different kind of characteristic.

Last year, I remember, I made a promise, more or less, that I was not going to say too much anymore and that I would be--I would like to be relieved of some activities. And I then -- Very soon afterwards we reached tape number 1971 and that was the correspondence to the year itself. And here I find myself now talking and this is tape 2069. So we have gone another hundred tapes in the period of a year - that would mean approximately two each week. Of course, I cannot consider that

that I have not been talking.

I do not know what every once in a while one must consider for oneself how to do things. Many times, during this last year particularly, have I thought of Gurdjieff - how he spent his time - even to--only to the extent that I had some knowledge (of him), because a great deal of his life of course was a closed book to many of us; and it was only since 1924, practically, that anyone here in America knew anything about Gurdjieff or had met him or at least then started to associate with him. So from there until his death -- and by the way, again his memorial day is very close at hand, also this week. And because of such events, trying to think about what happened to him and how he lived and how he spent his time and what he did for the sake of clarification of Work. And it is not that I wish to compare myself in any way whatsoever with Gurdjieff, than only that he was for me an example which was worthwhile to look at and to follow to some extent, to the extent that I felt a responsibility for that and perhaps could at least try.

You see, the last nine years have been extremely difficult for me, because approximately nine years ago I left the Foundation - for very definite reasons, of course - and being then, from that time on, more or less on my own, and particularly the last five years, with the preparation for moving out here and the years that we have been here already - all of that became a great deal of activity. And the concentration for certain efforts which was necessary is not at all comparable to the period of Gurdjieff's life at the end of his life. He became a very benevolent man - much more approachable for us than during the first years at the Prieuré and particularly the period after his accident when he had to -- he was compelled to write. And for seven years at a stretch

it was quite difficult even to have conversations with him. But having concentrated then and after the finishing of at least the first part and embellishing the second series and most likely continuing with some more writing on the third, he became then gradually, more and more, again a teacher, particularly for those in Paris. And whenever he could, he came to America and helped us. And it was that way until the second World War. Then there was a great deal of interference during those years and we couldn't go. But as soon as there was a possibility some of us went, and then soon after that Gurdjieff came again. But you see, by that time a few years really didn't mean very much anymore and then he died.

So I only know a little bit about such last years and the contact that at that time I was fortunate to have. And in considering then his aim and the condition in which he lived and had to live, the people he influenced, and the way he then became really an example of Work, as a remarkable man walking on Earth - as I said the other day, in great simplicity, because there was nothing unusual about Gurdjieff than only that he was quite definitely a type from the Middle East. But there was no indication of flowing robes and a turban, and in his mannerisms there was nothing of a so-called Master. And at the same time, being with him, not daring sometimes to speak at all and having to remain silent, and considering oneself after some time quite stupid that one didn't know what to say, because if you said one thing or another perhaps he would be disturbed - maybe he would actually curse you a little. All of that gradually disappeared and became more and more benevolent. And I see in that development for Gurdjieff, as far as I can understand it, certain ways by which a man gradually develops. He may be quite

sharp in his intellect in the beginning years when he becomes interested in Work, but after some time, knowing more and more what is what about Work and gradually being able to apply it more, something else should develop in a man which is comparable to an emotional state and an attitude and a love.

And it is necessary to understand this, I think, quite well: that as your life will proceed, there has to be much more of warmth and a willingness to enter into certain kind of relationships with different people who might need your help and who will be looking towards you as an example of what a man should be. Your intellect will not really help you enough for that. People who come in contact with those who are intellectually quite good and maybe clever, they can have respect. But there is perhaps no particular desire to become a friend, and only perhaps at a distance to profit by the wisdom that might be given. But the real relationship towards Work implies that something starts to develop which I think should in the first place already start to develop, because our emotional state is nearest to our physical body - a little bit closer than that what is intellect.

And still we don't start Work in that sense. We first wish a clarification intellectually about what is Work. And then using the terminology of 'A-B-C', that then gradually - from this existence of a little 'I' - something else could start to exist that becomes, for oneself, benevolent and is then interested in the further development on the basis of really finding warmth within oneself and having then the wish as exemplified by an emotion of understanding each other on the basis of love. This really should take place as we now live here at this Barn. There should be much more of this kind of exchange - not

sentimentality and surely not that kind of over-zealousness, but just simple. Simply to make allowances for each other in relationships, and gradually include in the love of yourself the love for someone else and the love for the group as a whole.

You see, the difficulties over the last nine years have been really that although in the beginning we had more or less an aim of what we wanted to do and started to build up from whatever we had in the later years with this Barn and Warwick, that then we wanted to get together to talk about Work - and we did talk about Work many times. But it was not enough because you cannot eat only bread. You cannot live on it; even if the bread is a little like cake sometimes, it's not sufficient for nourishment. Something has to be made much more palatable and also it has to be carried, this kind of bread, on the basis of - how will I say that? - as if it is carried by a certain zephyr which introduces it into a man in a different kind of a way than only by hearing about it. And it produces then gradually, in a person, a desire of wanting to find out not only how he lives himself but how others do live.

It starts sometimes with finding out how they make a living, but it is much more later on that there is a friendship established in the sense of a community wanting then to understand why some people are here and want to continue to remain; and what is then required of them and what is required of oneself in order to understand that. So that gradually, to this dissemination of intellectual information, we had to add certain other things based on emotional states. And increasing the difficulty for a best understanding of that kind and that part of Work, it became extremely difficult to find out how to unite the two and still

retain the value of an Objectivity intellectually expressed, with the warmth of a Kesdjanian body wishing wholeheartedly to Work for oneself.

I say it was rather difficult; but it was necessary, because of that, to start different kind of activities, because in that way there was a possibility of a relationship in which then Work could become apparent. So that that what we in meetings had, and talking about Work and also applying it as well as we could, if we were not together in activities centered in the Barn and seeing many of each other many times during the week, it was a--quite a different situation that then was created and quite different from what usually would take place if we had stayed in New York, because there we would meet each other just about once a week or twice a week probably, but being here we were thrown together. And then in order to utilize the relationship that was established because of that, we started with different activities in order to develop our skill and to have really a sense of wishing to learn certain things for oneself in connection with others. And that is one of the main reasons why I happen to think about the activities themselves as a school for each person to become really more dextrous; but at the same time that, in learning that, they would learn to understand each other.

Now that is always the problem and it will still remain the problem for quite some time, because this kind of a school is not easy; and it will take more time than you think, because what becomes involved is your own way of looking at your own life, and then trying to communicate that to someone else - and that would necessitate that you become interested in the Work and the life of someone else, and that would mean you would have to get out of your own way a little bit and make

allowances for others. That is a very long road. Theoretically, one can talk about it quite easily in saying that I should love other people more than I do, but one--when it comes to the practical application of really caring, one wants to do first what one wants to do for oneself, and then if you have time you will do it for someone else. This kind of process has to be changed. Again I say, not out of sentimentality, but really because it is necessary for a person to begin with something that is not natural to him in order to have more understanding of that what are potentialities. And it is the development of such potentialities that will give a person a further desire to continue on this kind of a road.

I said before, we start with a little bit of an intellectual understanding but then we return to an emotional state; and from that time on, the emotional state has to be advanced time and time again. And constantly reference should be made to an intellectual understanding of 'A-B-C', but in such a small manner - so little than only drawing attention to the fact that one ought to continue to Work on oneself in such simplicity and then be further carried by one's emotional desires of wanting to establish first a relationship towards Work, towards the ideas, towards one's inner life, towards the possibility of one's evolution. And that should be followed by a relationship towards different people also interested or claiming to be interested in themselves. And basing then the caring for such persons simply on the fact that they are like one is oneself and knowing for oneself what is the difficulty in wanting to Work, one starts to understand more and more what the other person also has to go through.

We are in that state. We have gone through the preliminaries in

the last couple of years to establish activities as a means of - I said, a school - a school which then in teaching you what you ought to become - or at least giving an idea of setting up an aim for you - that we have gone through the preliminary years of establishing it and that it is now only a question of gradually working it out and that I hope that we'll get through the years of poverty and that certain activities then will start to yield much more fruit.

But you must now remember that when that takes place that the relationship between the people themselves is not now limited to their activities, and that besides the activities which can lead to the means of maintaining this kind of Work in the future, that the problem is not at all solved by the maintenance. Because you can continue with having a beautiful building and we can continue with putting up different activities up on the hill, and the village - Chardavogne Village - and we can gradually put there the printing plant and the jewelry, and we can establish different ways of how handicraft, including weaving, et cetera, could be taught and how it could be made up there. We can have a most ideal little bit of a village and many people able to work and be really dextrous enough even to sell what we are now making already and what gradually starts to increase. But it is such a small part of this kind of Work, at least the kind of Work that I have in mind. The fundamental reason for getting together was not at all to establish craftsmanship. It was the meaning of this kind of gathering, gathering together a variety of different people, that they would find a place for themselves in the relationship with others and then, having the ex--accent placed on their own inner life and their own wish for development, that they would find in relationships with each other the

opportunity for growth.

When you become engaged in an activity, it is still a limited way of using your physical time and making economically a kind of a living. But there is nothing in the activity itself that would tell you that you ought to develop your inner life unless you wish to introduce it. And whenever then this activity brings you in contact with the outside world, of course you have hundreds of opportunities. But you see, also you limit yourself that way, because if it is a contact with the outside world and you have a very definite responsibility with any kind of an activity making things for sale, many times your energy will go in the establishing of that what is good relation on the basis of trade. And you probably will forget what you are as a man with an inner life, only in remembering that you are pretty clever in being able to sell to someone something that you have made or to sell your knowledge. I say it is a great difficulty because the more successful you would be in activities, the more you will be able and most likely you will forget why you really came.

What is it really that you wish? Not to have a successful activity or a successfully organized Barn. It is not that one wants to learn skills, although all of that is helpful when you go back into the world - and probably you will. After some years here, you will want to go back somewhere and be on your own. But what will you take with you? This is the reason I talk about it, because I want to warn you: I will not always be here. I will not be able to tell you in these kind of words. I want to tell you as much as I can now. For that reason, at the end of this eighty-first year, this being the month of October, I have asked you for your help in concentrated effort, so that we actually at the end

of this month can meet the memorial day of Gurdjieff with our hat in hand and head boun--bent down in humility.

We have a task to fulfill if you understand Work in the right way for yourself. It is a beautiful thing if you can understand it and mutually could agree and not fight too much, not even argue too much about what you know already and what someone else does not know already about Work. You become, in this kind of a Work - if it is right - quite humble. And it is that kind of humbleness that has to become apparent in the example for a man who is interested in himself for the sake and the glory of the Lord.

I don't want to talk too much about such religious attitudes. I've done it enough in tapes. Sometimes I've said it very softly, sometimes I've yelled at you. And you must remember all of that belongs together to try to tell you what I think is necessary and to reach you in some way or other. You have to forgive me if every once in a while I said too much of that kind in a certain tone which you may not have liked. Because you see, the difficulty for me is to reach in a very short time as much as I can do in a concentrated effort regarding the explanations of Work on oneself so that that could serve as a guidance for you and that you could then every once in a while be reminded of what is the clarity of Work.

In connection with that, I would like to repeat again what I've said before, once: We are just now almost at the end of transcribing a certain series that we had some months ago of the Mondays and the Thursdays. It will be altogether a series of nine - nine talks, questions and answers or a little bit of a talk here and there. We're working on that transcription now and we will be able to publish it. I mean, by

publishing, to put it in either a multilith form or in some way make it available in a larger quantity. It is my plan, as you know, to distribute that and to give it to you. I consider it a gift on my birthday to you. We used to do that as children. When someone had a birthday, he would like to give gifts to his brothers and sisters because he was happy to have a birthday. I look at it in the same kind of a way. I would like you to have that little bit of a grammar. In a very simply way--simple way, it is, as it were, when you see it in black and white - colloquially expressed - it is really not much. But it is clear and it would be helpful and if it can be distributed -- if it can help you in any way whatsoever, I will be very happy about that.

You see what I mean. The accent for oneself in wishing to work together and the maintenance of a group must always be based on the wish to Work. This is what will keep you together in the future: the desire to see what Gurdjieff meant. I've said many times why he gave his life. I look at it that way, that he actually gave it, that in his later years he quite definitely did not wish anything for himself. He wanted to give because he had accumulated enough and it was overflowing and there was no need for him to hoard it. And it was really as a task for himself that during the years that he could Work in a very concentrated manner, that then he accumulated sufficient data, putting them in some kind of a form understandable by the Western mind; and then the later years that he could devote to the things that really still counted for him. One, of course, was movements, but the other was definitely every once in a while having a little discussion and sitting with us and answering or - as he called it - giving a certain lecture-talk, which of course was not very much either of a lecture or a talk, but it

was an attitude of an answer to certain questions which we dared to ask. And this kind of benevolence that then came, of wanting to tell and having patience to listen, that is perhaps one of the most remarkable things I remember of him.

I mention simply this, that if we wish to continue to grow - and I hope we can and I hope that there will be more and more people added to these kind of--to this kind of interest in ideas - that it will become more and more possible for those who have been with this Work now for some time and some years, that they can start deeper and deeper to formulate and to give more and more perspective to where is Work in the place of ordinary life. That I hope and I pray, actually, that you will never forget the reason of Work on yourself because - that after all being selfish about that for oneself - you should know that you only will reach it, this insight into oneself, by giving to someone else.

You must learn not to keep anything for yourself only. You must be able to give it away - everything that you own. You remember how difficult it was for the rich man to enter into the Kingdom of Heaven and to go through the eye of a needle. And when it was required of him to dispose of all his riches, he just sighed and he couldn't do it. He could not let himself go. He was too much bound and identified with himself, his knowledge, whatever his riches represented - his ability, his way of behaving on Earth - and he could not let it go and he had to wait until death overtook him and then he had to let it go because then there was no other way out anymore.

You must learn to be able to give up. You must learn to be able to give in such a way, that whoever receives it or even if it is received in general, that it will be returned to you. Why? If I keep my energy

and I want to use it for myself, at a certain point I will not know how to convert it into energy useful for the growth of my inner life. I will get stuck with my energy at a certain point. And I cannot continue by the utilization of the energy myself because I, in my a attempts, will become repetitious and there is no reason how I could change or why I should change because there is no influence on me that will cause that kind of a change.

What takes place when one gives to someone else? It is received by such a person with a willingness to let it enter into the second person - into himself or herself, whichever it may be - so that then such energy can be used by the other person and be reflected towards the first. But this time the reflection causes in that process to change the characteristics as vibration rates of the energy which has been received. It is returned in a different kind of a state. (All right, Ross.) (Turning of cassette) It is necessary to see that this kind of changing of energies becomes dependent on another person. It can also become dependent on a person of a higher quality not existing on the Earth. And I simply use the word 'person' because I want to make it a little easier to understand what might be an entity of a higher level of being. I bring it down to me simply to make it easier for me to understand such relationship because I am familiar with relationships on a personality basis.

What I want to do with the energy I have: I want to give it. This already produces in me a desire, not only to get rid of it, but to make it useful. And in this desire for making it useful, I try to see in what direction it should be given. It can be given on Earth to others when I feel it is necessary for such a person to receive from me

or that I have a wish that I would like to give it. It's also possible on this Earth to remember God in wishing to love Him so that then that what one gives as energy, emotionally tinted of course, that that then reaches God in a certain way, not knowing again how, but somehow or other leaving me with the intention that it will reach a higher place, hoping of course that it will be returned to me ten-fold.

The relationship of the conversion is the relationship between DO — lower DO and higher DO, separated by an octave. The relationship for a man is the relationship of energies produced in the earlier years of his nine-foldment which can be reflected and returned by others and then have the quality of the later years of his nine-foldment. This is, I believe, the understanding of a proper relationship between people, because in principle it remains the same if you say, "My love goes towards God," or, "My love goes towards someone else I wish to help." In principle it is the same. The result is also the same.

The Lord smiles benevolently at those who make an attempt to wish to become free. The person who is the recipient of energies of a certain kind to be used for the purpose of further growth, transforms such energy within himself or herself in such a way that then they can be reflected - you might call it - as a counter-love. They can be, not necessarily have to be, but if they are being reflected and returned to its original source, it is on a higher level and it is during that process of conversion, as if this energy during that period has gone through one cycle of the enneagram.

I hope you understand the reason why I talk now this way, because for all of us it is necessary to place more and more the accent on real caring for each other and thereby eliminate your own stupidities. It

find with my attempts. But of course I must say I do not know if everything that I have done has been done sufficiently efficient so that I did not lose energy; and perhaps if I did lose it, I am sorry that I didn't know any better."

Preparation for the later years of your life, even when you are now young: Don't wait too long to start to think seriously about the expenditures of your energies and the directions in which they - such energies - will go. Try to determine for yourself, if you can, what at the present time is your plan - for tomorrow, for next year, for your next birthday. Try to understand that when you do have a birthday, it is a birthday which is entirely your own. It is a day which no one can take away from you, because you're entitled to have a birthday; because it is your birthright and it reminds you of being born so many years ago. And not even God himself can take any of that right away from you, because you were born on this Earth and this included the realization that you have a right to something which you could call your own. Many things you will lose. But there are a few things that will remain.

I do not know if you had a right to be born. All one can say is, I accept the fact that I was born or happen to be born. I do not know until this cycle of one's life is finished. I will not know the reasons why I was born until I die to this life. So I cannot say that that what took place at the time when I was born, or conceived, that something of me had anything to do with it. But sometime in the future I will know exactly why, because in that future I will have to face the same problem in principle: Should I return to the Earth or can I continue to live somewhere? And can I then live in such conditions which are not harmful to me for the maintenance of my life as I see it or as I then become

aware of myself existing? So that then, in looking at that what I now wish to do, having in mind that that is a problem - that I ought to try to solve this kind of a problem in the best way for myself with this kind of an understanding, wishing to continue to Work for myself and my own inner living and trying to understand what it could become.

I say this kind of maturity is not easy to come by, because we live in such difficult conditions and we are made to be forgetful by the organ Kundabuffer and the consequences. But again and again, such realizations of the existence of the Earth as it is and as such existence of course affects everybody, that I cannot put blame on that than only realizing it as something that was to be and had to be and I have to take; that in this process, understanding the framework of unconsciousness, I Work for my Consciousness within the framework of my ordinary existence on Earth, I Work for the possibility to enter into Heaven. By accepting the fact of my birth, I prepare for the possibility of an understanding of my death. I want in my life to have an understanding not only why I happen to be here, but what good will it be for me to be here so that towards the end of my life, as I say, having gone through several enneagramatic movements - many octaves of one's life, many sections of nine - that out of that totally could come a certain wisdom which then I would say can, in truth, stay with me, which I don't have to give up because that then becomes my birthright.

One wants to Work at times when you can. You have to pray for the times when you wish to Work and you cannot. Whatever you can do when you can do it, you must do, otherwise your prayer is not worthwhile. Only when you try to do your best now will you be entitled to ask for that what at the present time is unreachable for you.

You first have to come to the bridge before God will even see you. The task for each person as we are is to realize that there is that responsibility placed on everyone and that in your life, in whichever way it is being lived and what kind of experiences you might have, that you have to accumulate more and more facts about yourself, giving you then an attitude emotionally and in which you then place the different facts as a knowledge of yourself, lining them up and seeing them as a chain - as it were, manifesting throughout your whole lifetime - divided probably in certain sections of, I say, nine years, sometimes I say seven years, all together in certain periods which you can then see more or less as a law repeating itself. And going over to the following periods, you base then your experience on that what you have learned in the previous one.

To become much more interested in oneself when one has an aim that that what one is must be used to furn--further that aim. The clarity of the aim is really so simple. I am on this Earth, a human being. I think and I feel and I consider my life - and I want it to be serious but not heavy. I want to understand it as well as I can with my mind allowing me. I want to see what it is that could become of me if I could find time, energy and wish for the application of an Objectivity which will enable me to become more free from my subjective world. I want to understand my place in relation to all higher forms of life at whichever level they happen to exist. I want to pray for myself, within myself, for a certain unity of purpose and an understanding of an aim: to become more peaceful, more in equilibrium, more as a man, gradually in simplicity to be an example, if possible, of benevolence coming from one's heart and not from one's solar plexus; an understanding coming

from the back of one's head and not from the formulation of the front; all the different things in behavior regarding the physical body, that what is necessary for the expenditure of energies and not spending more than is really necessary, but enough so that it can be maintained like I wish to maintain a Barn - for the purpose of being reminded. So I am reminded, by the existence of my body, of that what is also in existence and should grow further.

In your life, consider your body important. Don't every neglect it. Give it whatever is due to it. If you are not attentive to the requirements of your body, what good will your mind and your feeling be when they are there without a body? You are nobody. And you must remember that the requirements for a man are three-centered because he is on Earth. And that the most predominant center ultimately will have to become the potentiality of what is his Kesdjanian center. His mind may be number three in relation to the body being number one, and the emotions may be number two, but the progress is always 'I wish to go to two when I am at one, but I remember what it might be at three and I derive from three the impetus in order to be able to settle for two'. That is how one grows: one, three, two. Again - two, four, three in the same way.

If I start at DO and my ultimate aim is to reach the DO an octave higher, that what is needed for me is first to understand the halfway point which is FA. But FA is difficult for me to overbridge and it is this constant wish in the little DO-RE-MI, trying to remember: How is God? What would it be if such and such could be possible as freedom for me? What would it give me in the SI-DO of my existence if I could leave this octave? That would give me the reason for wanting to under-

stand the necessity of the application during a FA bridge. Attempt to cross over from one triad to another: The first DO is one, the DO an octave higher is three in value. Number two is FA. I start in the beginning. I have energy. When it runs a little dry, I remember SI-DO, my ultimate aim. This gives me the shock to overbridge two and enter into SOL and LA and SI.

That what is needed for a man is, when he is in his life trying to Work, that he can remember his ultimate aim. That then his daily aim can be adjusted without becoming, I say again, too heavy, but joyfully accepting that what is because it means his Work. And his life in outer world is dependent on that. His inner life becomes dependent on the sincerity in his essence.

Again I ask myself: Why do I tell you these kind of things, because they should be by this time platitudes. You should know them for yourself better than I can explain it to you. But I so much wish you to become really serious about your life so that then your life becomes worthwhile for you and that then, whatever may be demanded of you in this life on Earth, that you can meet the conditions in a right way and after some time utilize them for your own advantage.

So, I go now into my eighty-second year. I hope it will last for a year as time goes on this Earth. I see many things that still have to be done. I would like to finish. I believe they are worthwhile.

I am grateful, to many of you, for having lived - particularly, let's say, the last nine years - among several of you. I'm grateful for the opportunity you have given me. I wish that I could say that I have utilized them to the best of my advantage. That I do not know

really. I hope that later on, whenever that may be, I will be able to see it in its proper light and not in the light of the reflection of the Sun, but in the light of one's own Consciousness giving then the real truth about oneself, and the expenditures of one's energy, in the time allotted to one on the Earth, in the forms of behavior which should, in all instances, remain as simple as one can make them.

I think -- Will we drink? And to what? As a symbol of Gurdjieff, Armagnac still stands with us. You must not forget it. You must not misuse it. It belongs to Gurdjieff because he established that; and for whatever reason - I do not know. If you want to continue with that as a symbol, do it. It might remind you.

And all I ask now, when you drink: Try to remember the laws of the enneagram. The enneagram is made up of three bodies on a circle - from nine to six is one, from three to nine is the second, from six over to three is the third. They overlap. It is exactly the same as the symbolism expressed by the three body diagram. It is only in the form of a circle and it makes it easier to understand growth because within that circle and its central point, your Magnetic Center keeps its own place until finally the spiral can reach the vertical line which is rising from Magnetic Center up towards Heaven, and at a certain point of that vertical line the end of your spiral will be attached. At that time one dies to this world and the rest is known only by the grace of All-Father-Maintainer, His Holy Righteousness and Unselfish Creator.

To Gurdjieff.

So now, I think, according to the plan, we'll have some coffee and some cake or so. And when you get halfway through with that, I will play a little piano for the end.

Thank you very much for coming. I also can wish you a good year.

Good night, everybody.

END TAPE

Transcribed: Ibbie Kenna
Rough: Beth Cameron
1st Proof: Naomi Friedman
2nd Proof: Phyllis Leavitt
3rd Proof: Debbie Rubie
Final Proof and Type: Lenore Beach